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BARN
Tuesday,
May 6, 1975

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: So this is a kind of irregular Tuesday. Of course I don't have to ask you now what will we talk about, (be)cause I've talked enough about what is a Tuesday really for. But maybe I can say a few things before we (where is your cat?) before we continue. What is it actually that you, anyone of you, is? As what kind of a person do you come? Without selecting now immediately, as we want to talk about Gurdieff and about Work and the tools for Work, It depends a great deal on what is your particular foundation, your central point within your life. It's obvious that when you come to a conclusion that you want to listen a little bit to Gurdieff and the ideas and become interested even in wanting to Work, it has to come from a very definite state within yourself, maybe not so definite, but you have to understand that you yourself have gone through a variety of different experiences which finally have led up to this kind of interest. Every once in a while, I think, you will be able to make use of your past. It doesn't matter that it was religious or scientific or philosophical, or even in art, that has made you whatever it was that you were educated with or by and the kind of culture which you lived in and what you understood of a variety of different influences on you, that has made you what you are. And many times I think you will want to think a little bit more about why are you thinking the way you do. And why are you approaching Work in a certain way, so as to determine for yourself when you know the cause of what you have been and what has led you to become or wish to become something else, that it must be based on a variety of different influences within your life. And perhaps you can say education in a general way, and talk with different people asking questions, or maybe your family, where you came from and the surrounding and the experience you have had while going to school and having to learn this and that, and then in ordinary life the different experiences in relation to either your profession or that what you felt was necessary to do, and earning a living and all that goes with it, mostly, (perhaps, I think,) the influence of different books that you have been interested in and that have affected you, or even if they didn't affect that they left a certain mark. Many times thinking about Gurdieff and the ideas and reading ALL AND EVERYTHING,

and seeing how well informed he was about a variety of different religious aspects, or even sociological, or human qualities, or that what actually he made -- made him write the way he did as a result of his own experiences of looking around and finding out what was what in the world, and the period of the twenty years that he went around trying to search after truth. What he then found and then combined and then put in a certain form which is suitable for the western world. How much have you been influenced by a variety of such kinds of esoteric literature? Some day I can give a list of different books that I feel have been important also in my life and I feel that perhaps it could be useful to some of you but it is very necessary to see what is it has made you come finally to this. I don't want to say that as a result of all your reading and your thinking, that you now feel that Gurdieff is the only way. I doubt it really, very much. I think you're just at the beginning to find out where is the opening to that only way. Even if we might call it that, one? I cannot expect you to believe it is the only way. I think there are in many of you many different ways of wanting to find out and having belief in following this or that. And I would say, ~~leave~~ be very free about that, so that you can settle actually the questions of what you have studied, and now comparing it with what one is supposed to do regarding the philosophy of Gurdieff, that then you have very definite reason to disregard that what you have already gone through. And maybe who knows after some time , being exposed to ideas of objectivity, you may wish to go back again to something else. I don't want to mention names but it is so much ~~in the world~~ -- at the present time in this world almost, here and there the discovery of a variety of ways or different ways of reaching a spiritual development or whatever is necessary for a man to become or to understand himself. And that here or there ~~in~~ different secrets and doctrines have been exposed and more insight is given into what is really esoteric knowledge. And there is, of course, a chance that when you still come from that and perhaps still have a little wish that maybe you ought to go back and that Gurdieff may not be satisfactory to you, you have to understand that you're quite free to do that. When you want to stay here you have ~~to~~ be convinced that there is something very definite in Gurdieff that you haven't found as yet somewhere else. But if you still want to ride two, or three, or five horses at the same time, of course you're

entitled to. When we talk on Wednesday it's a little different, because then you have to be a little more definite. And of course on Thursday I expect you, that you really believe, as it were, in Gurdieff. So now we have to put it on that kind of a basis of freedom. You ought to find out now what is Gurdieff, the meaning, what are the tools, what is it that you ought to do with it and from what place do you come. The motivation becomes very important because sometimes you have tried many things and you have had many experiences and sometimes you have become a little woozy about it because you didn't know exactly where to place them. Or you have been under influences of different people and different comrades or whatever it is you call friends, and maybe have been affected by your father and mother in some way or other. And when you start to grow up, it is sometimes very difficult to know what you really want and what has been the influence of other people on you which, perhaps as an influence, may have been quite superficial, but somehow or other started to stick with you and it is up to each person either to develop it and to get out of it what is there, or to throw it away. And many ways of course being interested in this kind of Work, you may have to throw away prejudices. And the only way by which one can really get something out of these kind of discussions is to be quite open. That is, if there is something new that you don't know enough about, you want to find out what it is. But you have to have an open mind to see if it can fit in an open mind, but when it's cluttered up with a variety of different ideas, then of course there is no room for anything, certainly not Gurdieff. Because this whole idea of Work on yourself is rather new. It may have been discussed in certain religions, and of course their particular form of behavior and the way they ought to be, and how they ought to dress even, and what they should say and not say, and how they should behave in general, and how they separated out as groups and little demominations, and how they even fought for the truth, as it were. Quite logically, there are always religions that end up in a certain dogmatic way of thinking and living. But you see this here is an application of yourself , whatever your knowledge is, whatever you are with that what you receive as kind of facts about yourself, or a direction, or an instruction that are given to see how you actually can find out more. And when it becomes as that part of you that you wish to apply it then of course you have to make room for it. If it is

still too much cluttered up with a variety of different ~~thoughts~~- kind of thoughts and things that come from somewhere else, it will have a difficult time even to get hold within you, and you have to make allowances that you want to make it grow. That is one side of it. The other side is that you have heard a little bit about Gurdieff and you have already made some attempts to apply it and to Work and that many times you have not been able to digest it sufficiently, that you really don't know where to place it although there is a place and very definitely you would like to be a little bit more interested in it; perhaps you become fanatic about it. I say it is a danger; it is the other side. It is an overmuch of something that has been put in your brain, for some reason or other because you wish it, or you were exposed to it, or you actually found that it was necessary to make attempts for Work. And you have not digested them properly. And a great deal of the stuff is still in your brain. And therefore it is almost impossible to have any particular kind of balance because sometimes we say, for heaven's sake, don't think about Work all the time. Just be an ordinary man and then it will come to you what perhaps you could use. But it certainly is not necessary to put all the whole workshop, as it were, in part of your brain and expect that you can find the proper tool at the proper time, because you won't. All the different thoughts will exclude it and you cannot think straight. And you will have a Hell of a time actually to find the right kind of a thing and the proper attitude of what you should apply at a certain time whenever you have any kind of experience of unconsciousness. So I would like to mention that as two dangers; one, the prejudicial one. Forget it because when it comes to Gurdieff you don't know anything what is meant. It is an entirely new kind of experience if you want to have that experience. But you have to acquire a dexterity in your mind. You see what we call an 'I' is really a new way of a thought process which is limited by certain restrictions. And I call it a dexterity of mental thinking, which of course does mean that a thought is not like ordinary thought, that is just a mental operation using the mental machinery. And the other side which we talk about every once in a while, of being exposed to something that is of a higher nature, and that you ought to pay attention to it in the sense that you ought to know how you ought to be if you possibly can think about that, and perhaps intuitively can feel what you ought to be. That is also a rather new kind of a process. Because in many religions one simply prays to something that is higher, as if it stays

in heaven. And even if you say like in Christianity that Jesus Christ came to this earth in order to help and become a mediator, it does not mean that ~~at the present time~~ he is at the present time here. And we think about him as having lived almost two thousand years ago. And that has very little meaning when you have to do with ordinary life and you would like then someone like Jesus Christ to be there with you to tell you about it. So the different aspects that are involved in this kind of objective philosophy with an application in daily life is definitely new, in its particular definition, and also in its application. And I would like on a Tuesday not to talk about application as yet ~~into~~ until you are more grounded into the rules of the game. Because you don't start playing football unless you know what the lines mean, and where your place is, and how you then have to act. Maybe it's enough because I hope that you have questions. I hope really that we can exchange and have a discussion and that over the last weeks, when we had Tuesday meetings, and I once in a while had a feeling that you may have asked certain questions ~~that~~ which were not entirely answered the way I would like to answer them. Maybe we can go back to many of these things to see if perhaps there is more elucidation necessary. And of course if I can help you with that then we ought to put it, as it were, on the table for the benefit of yourself as well as for others who are in a similar kind of position. What is it, that for yourself, if I could ask that, what do you understand by Work, not what have you already applied but if you would have to describe what is meant by what I call this dexterity. The dexterity is the description of a method with which you become familiar when you start to Work in accordance with such a method. An 'I' is like a prescription that you first must know what it contains, before you give it to a pharmacist to fill it in or to make it up, and before you take it so that you know perhaps what you can expect and ~~before you~~ what are the reasons for the different ingredients that are in such a prescription. Because they all have a certain place and they have to be taken as a whole, as a prescription. One or the other together having an influence sometimes on each other but mostly an influence for a so called sick body. But I don't want to explain that too much unless you can agree that we are a little bit sick. Who has questions?

DALE DiGiorgio MR. NYLAND?

MR. NYLAND "Yeh."

Dale: "Dale DiGiorgio and I have a question I don't know whether it's proper at the meeting, but..."

MR. NYLAND "Maybe when I used the word prescription it struck home. All right, go ahead.

Dale: " I had an experience that showed me..."

MR. NYLAND " Now wait a minute. We're not ~~ye~~ talking as yet experience unless you want to limit it. It's quite all right. I like to hear what you want to say, but it does not mean I will answer it."

Dale: "I had an experience that showed me that I needed to develop my emotional center and I put myself and I was put in a variety of circumstances over the last couple of weeks and I felt very strong feelings and um, I felt nothing of what I understand an emotional center to be other than a pounding of the heart right now, um.."

MR. NYLAND "It's functioning."

Dale: " It sure is. Um, I don't under-- I'd like to know how to develop that emotional part of me since life experiences ~~just~~ seem to be just feeding the feelings that..Is it like a feeling going over into an emotion? Is it like a blue going into a purple? Is that the sort of thing that's meant?

MR. NYLAND " No, no, I think it is a little borderline question, you know. Because I can ask you why do you want to develop your emotional center. And that very definitely has to do with a development that one expects when you so called Work. But we can talk about the difference between a feeling and an emotion without indicating even how you can reach it, although it may become desirable that you wish to reach it. And in describing the difference, I think it might be possible to extract from it what you ought to be able to do about it. We usually define a feeling as that what is a condition of oneself in relation to that what one is as a personality. The consideration of that I agree with what is in existence or sometimes disagree; that I have a certain state in which I recognize myself in a condition which I like or that that what I am doing I like or sometimes the opposite, that I don't like what I have done, thinking about it afterwards, ~~as there is~~ And so, that in a general way, my feeling is that what I appreciate, what is agreeable, what is disagreeable, what I sometimes say is negative, what is positive, what is something that for me is more alive, that is more, not only enjoyable but also desirable, and sometimes certain states in which I feel that I have not lived up to that what I could have been if I had been able to do that. I say this feeling has a certain range and it is rather small as long as it is only interested in that what I am as a

person and in what this particular personality wants to feel or not to feel. So that then I start to make distinctions between states of my feeling which I sometimes say are high, and perhaps even positive, and go in a direction of wishing to strive for something. Or sometimes I say a feeling which is very deep and touches me in a certain region which is usually not touched in ordinary life, that is away from the superficiality of my ordinary existence, and reaching more essential parts of myself. But all that time the center of a feeling is that what I am myself. Now perhaps it is difficult to say what actually I feel about. Maybe it is sometimes a realization that I am in existence, that I know that I'm alive and I'm glad to be alive. And that produces in me a feeling of contentment, that that what I say it is wonderful to be alive and to be able to do this or ~~to do~~ that, and that I discover, that whatever my personality is, whatever my body can do, that I'm happy that my body is strong, or that it is healthy, or that it has a certain ability, and that my mind is functioning in a certain way with the thought processes; that I feel it very enjoyable for myself and have a good feeling about myself, not only that I'm healthy physically, but I am also quite healthy in my logical thinking. And that sometimes when I apply it to what I call really feeling for myself, that is really feeling par excellence of that what is the condition of myself, when a feeling is being expressed, that then in that relationship towards that what I feel, I can be very happy in reaching certain conditions as a result now of this feeling operating. And for that I say it must be somewhere in my solar plexus because I feel and I don't mean in that sense now feeling, it is really, I sense that something is feeling within me. When I try to deepen this by an intensity because it is so desirable and I want to try to find out what is really the limitations of that, can I reach it, quite logically it would become deeper and sometimes I say to myself in my ordinary unconscious state that it reaches my heart and that I have a heartfelt feeling, that is that I am much more honest about it, that it is of greater intensity and that my expectation is also much more enhanced, that I hope for something much more definite and much more, almost I would say, lovely for myself that if that can be reached, that there is a state which will follow that I really consider not only more agreeable but something that is much more use to myself. I think a feeling has a tremendous range for a person particularly when he is sensitive. Unfortunately there are many conditions where feelings in ordinary people

are not always sufficiently developed. Partly it is their type ~~which~~ that will not allow that much because the other kind of particular properties ~~in~~ of a personality are more pronounced and the feeling is ~~put~~ pushed a little bit in the background. With other types, and I say now typed in a general way, the type as described astrologically in the three different particular dimensions, you might call that of astrological science, but also the ordinary types of people as personalities living in different states of life and growing up in different surroundings and being exposed to a variety of different kinds of influences, all of which can of course affect my feeling in a certain way so that it wishes either to operate or perhaps even wishes to grow. Now it is not so easy to define that as a feeling. But I do know that my feeling primarily is interested in what occurs to me, what happens to me, and what is of particular use and value to myself. It is not entirely true because when I'm unconscious I start to feel sometimes about ~~other~~ certain other things which are close to me and which are within my ordinary ~~world of~~, I call it, a world of personality. That is, there are personal relationships which exist not only between people or friends ~~and~~ or those who are near and dear to me, but also regarding a variety of different things which apparently have a similarity to what I am as a form of life. Of course we include plants and flowers and all the rest and animals and the kingdom, zoology and botany and whatever there may be. I may even become very much interested in a feeling way of wanting to discover the wonders of this earth. And that can produce in me a very definite sense of seeing how far can I get in a possible development of that. Now we start making a little bit of a description of what a feeling is capable of and the limitations of a feeling itself. I think when it is exhausted, as far as a feeling is concerned, in making the center of that feeling myself only, I reach very definitely a limit. It can go over into sensitivity of myself. It can also go over into sentimentality. I can extend it to other people in the way of wanting to feel for them and caring. And within a certain realm around me of course I can exercise my feeling. But that is still a relationship which is of a similar nature than what I am myself. And considering it now from a standpoint of ordinary humanity, feeling remains still within the humanity, the human beings I am in contact with. Sometimes those I can read about and I can even suffer or feel for them or the poor people who are starving, or for Vietnam, or the refuges or whatever maybe. All the time it is still on the level of this earth and this is the distinction I want to make. Because as soon as I start to consider other possibilities

of life existing somewhere else or the question of being away from this earth which I now understand more and more as an unconscious state, the more I would wish to include that what is in a different kind of nature and not limited to this earth and to Mother Nature herself, the more I now wish to extend and change that feeling into a deeper substance, not in relation to myself only, but including other possibilities of life existing somewhere else. That means I include in that not only now that what is not myself as a result of the different examples of natural way of life. I have to extend it in the direction away from this earth. That is when I start to think and feel about cosmological relationships. Even astrology can help me in that sense when I want to study influences of other planets and the sun and even different kind of bodies in the rest of the universe. All of that gives me a certain feeling about that what is grandeur, not limited to what is available on this earth. When my thoughts go in the direction of what is a universe and what is the reason that it manages to do what it is, that I start to think about the depths of nature which is not entirely related to myself, but I see that it must have an origen; or that I become religiously involved in the different thoughts and feelings which have to do with the character of other people existing, and the way they suffer, and the way the conditions exist on earth and from there go over to what is the reason for people to be born on this earth and the reason for them to die, ~~then I t~~ that I then have much more of a perspective which is not earthly at all. As soon as it starts to take on such characteristics, that ~~which~~ what takes place within me is a change of my feeling into what I call an emotional state. The emotion is really not only the depth. It is the inclusion of ~~the~~ a totality of other kind of forms for which I start to care. And in that of course I must now, as it were there is no end to it because where is the end of this universe when I keep on wishing to think about it. The end is not in the universe itself; the end is in my thought. And therefore in wanting to develop a feeling which I know has also an end, because I cannot continue to feel anymore than what I can feel at any one time, I wished that my feeling could develop in a certain way so that then it could include many more different kinds of feeling processes which do exist and about ~~and about~~ which I only have a certain name or for which I can find a name without having had the experience. That leads me to a religious kind of a state in which the depth within myself is not dependent on my existence only. But only the realization of my own existence can lead me to the possibility of other things also existing and not now hori-

zontally regarding those that are near and close to me, but mostly of that what is of a higher feeling nature for which I could become emotionally-- with which I can become emotionally involved, mostly because I believe that in any contact with that what is of a higher emotional kind, I will be able to grow up towards that and discover more depths and insights in the actuality of what really is and not any longer be dependent by the limitations of the earth. Well in that sense emotions are, of course, quite desirable to pursue. And most likely I would like to pursue those emotions which lead from the positive feeling into a direction of further insight into the reality of the world as it is, and the world in reality to that what it is in relation to the sun, and the reality of the sun in relation to the Milky Way and all the different concepts that I want to describe astrologically and astronomically. So you see there is a difference between a feeling and an emotion. But you must not mix up an emotion with that which you care for for others. We use the same word that one becomes emotionally involved. Many times in listening to music you say it is marvellous and lovely and wonderful, and still it may be just, I wouldn't say ordinary, I don't want to equate it with that, but it is still something that is possible for humanity. I believe that emotions really belong not to humanity only. It includes it but it has much more of a possibility of understanding that what is outside of humanity also existing. Sometimes I think that emotions only can be understood after we leave this world. But maybe ~~merely~~ in the same way as an understanding of what is the actuality of an existence as a soul, I think that even an emotional quality within a man has already an indication of that what might be in the future as an experience which is not of this earth. And many times when I say a state of bliss, ~~is~~ for me, a state of an emotion, simply because I don't know if there is any negativity connected with it or I don't even know the negativity of a bliss state. It just happens to be positive and this gives the characteristic of an emotion. When it is a real emotion, as it were, not really belonging to this earth, it is only a state of description of that what actually is in an emotional sense without any possibility of negating it. Maybe we leave it at that. It can help you for your motivation if you wish to work but it is not a description of Work. It is only that which you can look forward to if you work, that it will develop and has a chance ~~as~~ of developing that what is now latent and which quite definitely, at times at least, is crying out for the wish for further devlopment. A state of awe in which one is

sometimes not knowing what is and the mind not functioning, but when an emotion is there, there is a realization ~~that there is~~ of something existing for which in the state of awe one can only have one word, by intuition to hope that that what is felt will become a reality. Will we leave it at that?

Dale: "O.K. Thank you."

MR. NYLAND " YEH, all right. What questions you otherwise could ask on a Tuesday please. Yes? Who is it?

Mel Swathmore: "Mel Swathmore, MR. NYLAND."

MR. NYLAND "Yes?"

Mel: ~~Swathmore~~ " I've been brought to the ideas of Gurdieff by ~~uh, uh~~ an attempt on my own life to achieve impartiality and objectivity and ~~uh~~ the hope of finding objective knowledge in this world."

MR. NYLAND "Now wait a minute. That was now that you were brought to this because of those kinds of experiences?"

Mel: ~~Swathmore~~ " No, these- ~~, uh,~~ these are the ideals which I pursue, ~~which~~ I have pursued in my life."

MR. NYLAND " YEH

Mel: ~~Swathmore~~ " and which have attracted me

MR. NYLAND "Before"

Mel: ~~Swathmore~~ "Before"

MR. NYLAND "Gurdieff or after?"

Mel: ~~Swathmore~~ "Before Gurdieff"

MR. NYLAND " Where did you find them?"

Mel: ~~Swathmore~~ "I didn't find them ." I didn't find them.

MR. NYLAND "Well, how did you?"

Mel: ~~Swathmore~~ "I'm searching."

MR. NYLAND "Yeh, yeh but you did find them."

Mel: ~~Swathmore~~ "No."

MR. NYLAND " Well, how did you search then?"

Mel: ~~Swathmore~~ "By reading various books and studying various philosophies."

MR. NYLAND "Yeh, and what did you find?"

Mel: ~~Swathmore~~ "I didn't achieve the goal. Uh"

MR. NYLAND "No, wait a minute. You used words like objectivity. You used words like impartiality. Where did you find those concepts? Actual concepts, not reading anything into it and it has to be pre- Gurdjieff."

Mel: ~~Swathmore~~ I, I'm not sure I can get in touch with ~~it.~~ them. I..."
MR. NYLAND "Wait a minute. If you know what you have read, you ought to know how you were before you ever heard of Gurdieff. It's all right , I don't.."
Mel: ~~Swathmore~~ "I just don't, I just can't put a finger on when, ~~uh,~~ the, uh, desire arose in me for, to to obtain those kind of concepts."
MR. NYLAND "Well, it's quite all right, I think that you had them. I don't think you had them in the sense we probably mean them. I think the word."
Mel: ~~Swathmore~~ " No, I understand that, "now
MR. NYLAND " I think the word impartiality we use that. We know well enough in ordinary life what we mean by impartiality. We know about impartial judges you know. And sometimes we say also let's look at it in the right way. Maybe I should become more objective to it. We say that also. It doesn't matter but don't start to, I would almost say to start to believe that you already had pre-Gurdieffian ideas in the a time you didn't know anything about Gurdieff."
Mel: ~~Swathmore~~ "No , I didn't mean that. I mean I searched.. I meant to say that I ~~, uh,~~ am searching for those ideas."
MR. NYLAND. "You were?"
Mel: ~~Swathmore~~ " I am."
MR. NYLAND: " You still are? "
Mel: ~~Swathmore~~ "Yes."
MR. NYLAND: " You found Gurdieff. Do you find them now?"
Mel: ~~Swathmore~~ " I realize that I, I realize in the ideas of what I understand to Gurdieff, it's it's, I have a feeling that there is some possibility that I might get in touch with ~~with~~ those concepts."
MR. NYLAND "Good.." So now.."
Mel: ~~Swathmore~~ " My question is, ~~uh, uh,~~ I basically am not sure I believe in God and ~~uh,~~ in fact I have for a great part of my life not believed in God."
MR. NYLAND: "How old are you?"
Mel: ~~Swathmore~~ Thirty seven." (laughter)
MR. NYLAND: "You still have time." No because usually you don't mean what you are saying."
Mel: ~~Swathmore~~ "That's possible."
MR. NYLAND: "You see many people call themselves agnostics. They really don't know. Instead of worshiping God, they worship an atom. The fact of God and putting it in words like that really has very little to do with

the existence of God. It has to do with what is your state. And there are very definitely certain differences in states within each person and some approach even an attitude of prayer without praying to God. If I talk about that what I am and you keep on, you say, researching, I find within myself a variety of different aspects ~~still~~ also of myself and there are certain qualities that ~~are~~- I value more than other qualities. And when I look at those qualities ~~that~~ I don't like, sometimes I would like to have a quality which is of a different higher calibre, different kind of nature sometimes, but certainly of more value to me. And immediately I make a distinction so that when I say I really would wish ~~that~~ they the attitude is very much like in prayer attitude in which you ~~are~~ ask for something because that kind of a quality you start to compare with the possibility of all youself becoming that higher quality. So that means you're asking for something which is as yet not existing but as it were, you have the attitude towards that what already exists in a VERY small quantity that it could become more. It's exactly the same process as having an attitude in prayer and asking God to help you. You see I'm not dogmatic about it. I'm not saying that God is on a throne and that there is a heaven and there is a nice chair in which he sits. I'm talking about the inner state of a man and what he actually discovers already as he is, a personality with a little bit of insight here and there and definitely a searching attitude that he wants to become different from what he is now. That in itself is already like a God-like attitude. If I wish to become that what I am not as yet and I try to define what it ought to be, I already start to have a certain desire and perhaps even a respect or admiration for what we would call a more complete man, or whatever is the description you ~~what~~ want to use. And I think my attitude towards that in times when I'm very quiet, is also a little prayerful that I wish to become that knowing that I'm not as yet that ~~which~~ what I wish to be. But it's all right. It doesn't matter if you use the word God or not. You can call yourself agnostic; it's quite all right. Go ahead. What is it more you want to talk about?"

Mel: ~~Swathmore~~ "No that's fine. That's very helpful."

MR. NYLAND "All right."

Mel: ~~Swathmore~~ "Thank you."

MR. NYLAND Be as open as you can about it. Don't limit yourself to certain statements from many people who have written books. Many times a book is written in order to clarify ~~it~~ for the author what he really thinks because he cannot of course express his particular feelings or his insight in a certain way and he cannot always define that what he feels

as existing even in whatever terms, artistic or theological terms, for which he has to find a word ~~or~~ and a concept that is there that is not understandable to him, will be satisfied when he finds the words for it and then he can let it go. It doesn't mean he knows more. All he is doing is to put a word in its place and he hope than that because of that word he ~~will~~ would recognize it and gotten the next time the same concept. It's far better to leave the concept for whatever it is and don't try to define it. But in accordance with that what is a concept one can start to live. All right?

Mel: ~~Swathmore. Yes~~" Thank you.

MR. NYLAND: "Yeh"

Shelly Goldstein: "Mr. Nyland?"

MR. NYLAND: " I saw another hand up at the same time. All right, that hand comes later. Yah? What it is?

Shelly: "I'd like to know how I can reach more my essential essence and be more open."

MR. NYLAND: " By doing it. You know. How can you be more open in ordinary life when you find yourself every once in a while being closed. It depends very much on what you are engaged. And if a particular object that you seek or towards that which you have a relationship could actually produce that kind of a feeling in you, you ~~will~~ would be much more open to it. A person is limited of course by the different things which affect him. And sometimes certain things have no meaning whatsover and sometimes they have a great deal of meaning. And there is a difference between these kinds of experiences for oneself. Is that it? (end of tape-side 1) - SIDE TWO - You see, if I say I wish to I could feel more or deeper, it may depend on my ability at that time which many times I call the capacity for feeling and it may also depend on that what I feel for. Now I know many times differences in my so called feeling state including emotional states and I know there is a difference in depth or a difference in reality that kind of intensity which seems to satisfy me when it is more intense more than when it is a little bit more superficial. Since I don't know my own capacity and perhaps at the time when I tried, whatever that feeling is that I find out that it is limited to my capacity at that time, the only thing I can do is to change the conditions in which a feeling state with in me appears. And I change the conditions by making a different kind of object for my particular observation, if you want to say it that way or becoming in contact with that what affects me in a feeling or emotional state. And I think there are many possibilities in ordinary life, from little children grown up to people you

admire, you come in contact with, or that what you hear about people having done this and that and whatever you might consider heroic, and whatever ~~you say~~ there is that you say this is an admirable personality. And then it is necessary in the presence of that what could affect you emotionally, that you then really allow yourself the fullest expression that is possible for you. How many times you don't want to express it although you may feel it; you have difficulty in that expression . Sometimes it's a little bit rusty because you have not made yourself-- made enough use of the means of expressing it. That I think one can learn quite easily The difficulty many times is that there are other people around. And then of course you have fear that they will criticize you and it makes you shut up. I think also that can gradually be --become much more familiar to you. In the first place try, for yourself, to exercise your feelings to the greatest extent that is possible for you when you are all by yourself. Try to use feelings in expressions of different states in which you are. In particular, I mentioned the other day, your voice can change a great deal depending on how much feeling you want to put in to it. Your posture, in a general way, way can be quite different when you want to have feeling expressing that posture, to be expressed through the posture. It is very definite when you have eyes looking at someone and you want to feelingly show that you are warm within. It is something that sometimes within a man can produce a warmth of feeling within himself which then can exude and the result is an atmosphere which can affect someone else. But many times the object in itself is already I would almost say so lovable that its makes it very easy for a person to open up to that and particularly that you then can say what you want to say not in the presence of others. After a little while you become familiar with your own expressions and then it doesn't matter very much (ANYMORE) what someone else is saying because that for you has ~~become an~~ expression ~~of the truth~~ has become the truth for you regarding the expression of a feeling. You must exercise it ; it is not that you have to reduce your intellect if that happens to be a little predominating. You've got to introduce certain elements, certain energy forms, certain wishes in that feeling to wish to develop it and you have to go around and find out where it can be that feeling can be expressed by you in a variety of different conditions of life, in the presence of different kind of people, in the presence of different objective nature, in the presence of reading about that what exists and that what gives you perhaps a certain insight or a desire

or perhpas even a wish for a discovery in an adventure. It doesn't matter whatever it is as long as you know that there is something in existence in you that is still pliable enough and not crystalized out as yet in a set way that you go against even the ~~happib~~- habits of your feeling and undo the habits and make it work, and try time and time again by yourself. I say many times, go out on the road and sing to your heart's content, not to the content of your solar plexus. It will change you. There is no particular limitation in only in physical work and particular we talk about Work and hope to acquire sometime an emotional language. An emotional language is really the kind of ~~an~~ expression ~~that~~ of an emotion which is not bound at all by any kind of a form but just happens to exist. Sensitivity of course can be developed. Certain things that one feels ~~have to suffice~~ and exist and without being able to define ~~that~~ them, for which you have no words. It is only a matter of experience of that kind if you want to really develop that and sharpen your feeling. Transfer as much as you can of the energy which is now in your solar plexus to your heart. There is a different ~~qu~~ quality when a feeling becomes expressed through your heart simply because it takes up much more of the totality of yourself. A little solar plexus just settles for whatever there is in one's chest. When I wish to become heart-felt, as it were, that is that I want to use my heart for an expression, I call up all the reserves in my body in the form of little nodes, nodes of energy existing, I would say everywhere and always in my body, ~~in~~ at any-one place. I call them up to come home and to make them combine themselves within one's solar plexus, collecting them . I can do that because I want I have something that is worthwhile, much more worthwhile ~~t~~ then there is and then under a general order from myself I send all that emotional energy to my heart. This is what I do when I'm by myself and not interfered with by other people and not subject to any form of criticism or any fear of criticism. I do it when I'm by myself and I become familiar with the way I can express myself and certainly I can use my voice. You understand what I mean?"

Shelley "Yes."

MR. NYLAND "Make attempts, attempt after attempt , when one time it fails, continue, continue because it is flexible ; it is not as yet so crystalized that ~~it~~ you cannot be changed. And I never believe in people who say I don't have much of a feeling because I think all the time. Well, don't think a little bit for a little while and just see, see if by means of feeling

you can express the same thing. Stay in silence and don't say anything but make something exist within you. And what will satisfy for yourself that you, as it were at such a time, you have communicated with that what is of a higher nature by means of emotional energy, ~~or it~~ ALL KIDS what was that arm over there?"

Mark Faller " Mr. Nyland?"

MR. NYLAND "Yeh"

Mark ~~Faller~~ Mark Fall~~er~~"

MR. NYLAND "Mark?"

Mark Yes.

MR. NYLAND " Yes , Mark."

Mark ~~B~~ "Every once in a great while when I'm meditaing, I reach a state in myself--"

MR. NYLAND " What are you mediating about?"

Mark ~~B~~ : I meditate about the different forces that I feel within me and I try to meditate on balancing them."

MR. NYLAND " Yah, are you influenced by some kind of a meditaing Guru?"

Mark ~~B~~ "No."

MR. NYLAND " Why do you meditate? Meditate has a very definite definition, you know. It's not just considering or thinking."

Mark ~~B~~: "Usually, uh, the times I did it and do it now is when I feel, well sometimes when I'm I'm high on LSD."

MR. NYLAND "LSD? Are you, excuse me, are you using LSD?

Mark ~~B~~. "I haven't used it in a while but"

MR. NYLAND "Yah, have you now?

Mark ~~B~~. "No"

MR. NYLAND "Don't do it."

Mark ~~B~~. "All right."

MR. NYLAND "If you are interested in objectivity don't use LSD. I assure you. It stinks. It's absolutely absurd even ~~you~~ if you try it. When you use the word high in what direction are you going?"

Mark ~~B~~. "I don't know."

MR. NYLAND "We are people with our feet on the ground. We don't use drugs not of any kind. Now, we don't even use meditation."

Mark ~~B~~. Well, I sometimes find myself in a state that is a place in timelessness and unity, sort of like a universal unity."

MR. NYLAND " Yah, that is all right. ~~Oh~~ But that is just a name. We are talking

about something very definite. We are talking about the possibility of an understanding of oneself. We talk about the possibility of further growth, not a rearranging of that what I already am and feel nicely at home. We are talking about Work. We are talking about the necessity of Work because that what has to be worked on and what Work is for does not as yet exist. It's not the rearranging of a nice feeling. If you want to know about Gurdieff please read a little bit further before you ask questions. Statements about meditation and so forth don't belong at all in this group and I don't answer them. Who is interested in the tools as used by Gurdieff? That's the subject for tonight. "

Katherine Paras MR. NYLAND?

MR. NYLAND: "Yah"

Katherine Paras: "Katherine , from the New York group."

MR. NYLAND "Yup."

Katherine Paras "I find that I have very little knowledge..."

MR. NYLAND "About what?"

Katherine Paras: "About my life."

MR. NYLAND: "Maybe it is not so important. I think it's more important to have knowledge about what you are now, not your life."

Katherine Paras " As I am now, I find the only voice I have coming from my heart and when I speak, it is difficult ."

MR. NYLAND "What is difficult about speaking? The subject?"

Katherine Paras "Yes."

Mr. Nyland: " Are you limiting it now to description or saying certain things about your inner life. Is that what you meant?"

Katherine Paras "Yes."

MR. NYLAND: "But don't be bothered by it. Try to get facility of expressing yourself in ordinary life. To see actually in that particular, because it is also life, you know. And I think there is a quite a bit of possibility of describing not only your life as you are living, and perhaps you have lived, but also the life of other people and the appreciation of that form of life in which they happen to express themselves. Don't start the limitations too soon when you want to Work, because you have to have material with which to Work. And the application of objectivity is on the basis of subjectivity. Objectivity as a seed is planted in subjectivity. And you have to know exactly or more or less exactly, or at least you have to become familiar with what is your subjective state; the way you are now and the way you express your life at the present time. Don't

limit it as yet to a consideration of your inner life. It is very nice when you can and probably you are dependent on the surroundings and the different people who are there or even when you are by yourself. It may be difficult to find words for. But you see, don't consider it. What do you do in daily life?"

Katherine Parés. "I paint."

MR. NYLAND "Yah."

Katherine Parés "I also work as an art therapist.

MR. NYLAND "As a what?"

Katherine Parés "An art therapist."

MR. NYLAND "Yah, does that help?"

Katherine Parés "Yes."

MR. NYLAND: "Can you talk to people then?"

Katherine Parés "Yes."

MR. NYLAND: "Good, and you can talk to them with feeling?"

Katherine Parés "Yes."

MR. NYLAND: "And you can really be interested in what you are saying to them?"

Katherine Paris "Very."

MR. NYLAND: "It's very good. You see because that's an expression of your life which at the present time you're quite identified with, and if we talk about this kind of Work, we will have a great deal of trouble becoming, as it were, neutral to it or even objective. In any event don't try or make any attempt if you know something about Work itself to do it in your profession. It's very difficult. It's very difficult for an artist even to do it. It's very difficult for an actor to do it. It's very difficult for a person interested in karate to do it. There are certain states in which a body in a man and a personality is very much identified with what they are doing. And it is not very conducive to be in that kind of a state ~~to~~ in order to wish to Work. If you want to Work, make very simple states, or realize at certain times the simplicity of a certain condition. And then, if you know something about the application of Work, and what is meant by it, which I hope you do, then you can use such conditions. If you want to Work, in that sense, you will gradually find the possibility of expressing that which WHAT you experience in a very simple way. And from that time on you will be able to have much more possibility of feeling or at least no fear to talk about the results of Work. You see I'm not saying what kind of results there are and I'm not saying even how to

apply it because I don't know what you know. But don't worry too much about being a little bit silent about things about your inner life. I think it's quite logical that you are. But see what you are in ordinary life, as much as you can exercise all three centers of yourself. Don't have any particular preference for any one of the three centers, and at a certain time in that kind of living, you will see more and more yourself, and at certain times, perhaps when it is simple enough, want to see what is the reality of yourself. That, as you know, is the aim of this kind of Work. Does that help in any way?"

Katherine Parks: "It does."

MR. NYLAND: "Because I don't know exactly what you want to drive at, you know. But it's all right, if you can think about it. Make it much simpler for yourself because that is what tightens you up that you are a little bit apprehensive or afraid, I say. It is a tenseness, not only in your body but also in your brain. Sometimes you cannot think straight and when your feeling is tied up, it really is very terrible. All right?"

Kathy Kane: "MR. NYLAND? THIS IS KATHY KANE."

MR. NYLAND: "Another Kathy. Yes."

Kathy Kane: "Yes. How is it possible in a reading to extract more of what might be offered by the author as food for an inner growth?"

MR. NYLAND: "Now wait a minute, in reading, to extract what?"

Kathy Kane: "More of what might be within a book that could be helpful for me for my inner growth?"

MR. NYLAND: "It is not possible for your mind to extract it unless there is a being behind the mind. It depends on the hunger. It depends on the emptyness which one sometimes knows exists and sometimes feels to exist. And with that kind of desire for hunger to be stilled, or filling an emptyness you will extract much more from what is in the book or whatever you read than you otherwise would do. So that is the first requirement. But the second one is the limitation. I can only contain what at a certain time is possible for my experience to obtain. There are limitations to my experience because I hope that an experience when it once is started will continue to grow as a deeper experience, and then my capacity for receiving will always change in relation to that what is the depth of my experience. So ~~that~~ when we talk about the limitations, I extract now from whatever book I happen to read, that what is there to the best of my ability, not only knowledge, ability-the best of my being. Then I leave it alone and then I live my life, and in my life I would meet a variety

of different conditions and problems which have to be solved, and there are different ways by which gradually certain things within me are being touched. And sometimes when I wish that such experiences of ordinary life to be considered from my standpoint from what is the value of them, I will use that what is ordinary experience for the further development within myself and that the level of my being also will be raised or will be enhanced. That does not mean always that when I live that I ought to Work. Many times I could apply these techniques of Working if I can, but even in ordinary life it is possible to extract certain things as a result of becoming more and more mature; that is I keep on thinking, I keep on contemplating; I keep on weighing; I keep on pondering. You could call that sometimes a meditation process but it has very definite reason for finding out what is the value for me and wanting that value to be in relation to that what I wish to become. And so I say one is limited to that extent as an experience of one's life and sometimes one has to have patience to wait that new experience of life can come and I want to live and I want to live that what I know and what I feel and that result will always be noticed in a level, a heightening in the level of what I really am , with more knowledge, with more feeling and more combination in the possibility of application and the three of them together will at certain times fuse and become the level of my being. Don't worry too much about it. Read ALL AND EVERYTHING ~~FOR~~ for the first time; then read it for the second. During the period of reading it ~~for~~ the first time you have already been affected. And all during the period that you read it from beginning to end, you are introduced to ideas as they become more available to you, so that when you reach the end and you start for the second reading you are a different kind of a person and therefore your perceptions will also be different. Don't think too much about how much you get. Just say, I get enough and then digest it and keep on Working if you want to get more and if you can, you will. But if you don't rely on the digesting process which takes place because there is already quite a quantity of food which is not yet touched. And one keeps on chewing it and rechewing it; it is that kindof a process of a cow. After a little while try to understand what is digestion. It is not all at once in one place. When I eat, I eat. My saliva already starts to affect the food and already there is an extraction because the saliva is a certain solution, a certain salt which has the capacity of dissolving out of that what is food certain properties and certain chemicals. And I swallow them. It is

work that is being done in my mouth before my stomach has to do it. And then when it has been chewed enough and I swallow it , when it gets in my stomach, I've explained it many times, there is an acid condition and an alkaline condition. And all during that whole process- it takes quite some time- you eat and it takes an hour before it leaves your stomach and it gets into the duodenum and ~~from~~ then finally in the intestines and the colon and so forth . All of that will take time and during that period the body is extracting wherever that food is, in whatever condition it is, where the different chemicals ~~that~~ which are given out in order to help such digestion. It's the same with Work. I take in Work and digest a little bit; I sleep about it; I digest a little bit more; I wake up the next morning, I have a different attitude; I digest a little more. And each time when I happen to think about it, perhaps I see a little dfferent kind of light. Twilight or dawn; those are indications that ~~you~~ we also have to live ~~on earth~~ UNDER. We don't always live at midday and the time that elapses between the sun coming above the horizon and actually leaving at midday at the height where it will be for that day; it's a long time. Processes of life have to have their own time and particularly they have to have their time of simmering. They are not speeded up by the increased amount of temperature; they are not speeded up by a heightened emotional state; they are not speeded up by an increased amount of light; They are only at a certain time when there is enough, just enough for the digestion and just enough for the maintenance of life and the continued creation of the condition of what I call simmering, that is the level of one's being in which one wants to retain the possibility of receiving that what can be received at the greatest possible height and not the boiling point, because it would flow over. Don't worry too much about such things. Don't start to measure. Just say I will Work. I will find out and at certain times I will definitely know that I have Worked and how much I really have changed. All right?"

Kathy Kang: "Yes."

MY NYLAND: "No words, uh, questions about what I call tools. Otherwise I ask you the questions. What do you understand at the present time by Work? Because you're not supposed to Work until you know what you have to do. And I think your questions should be, I do this and that, am I doing right or not.? Am I on the right road? Those are the questions you should ask. Of course you have experience, Of course you have concepts. You have an idea- what is this 'I'? Is it familiar to you? Have you ideas about objectivity? What is meant by objectivity? Yeh?"

Sherryl DeStephano: "MR. NYLAND, um, as far as 'I' or a concept of 'I', whether that is familiar to me, would the experience of an 'I' be familiar in a way?"

MR. NYLAND: "I think an 'I' when it exists, you can have the experience of its existence if that's what you mean."

Sherryl: "Yes and is I --experience something familiar."

MR. NYLAND: "No."

Sherryl: "It's not related to anything essential or anything...? "

MR. NYLAND: "It has a quality that you don't have in ordinary life. The quality of objectivity does not exist in a subjective world, except in very seldom, in very few cases for each person having what we call Magnetic Center. That is a place within a person where all subjectivity has stopped. But even the experience of that as Magnetic Center is so small because Magnetic Center is in prison and you don't see it. I mean by that; you cannot even perceive it . Moreover you cannot perceive of it. and it is very very seldom touched. But you might say, theoretically speaking, an 'I' existing as a function, one definitely knows that it is functioning. But don't consider an 'I' like a human being, you know, a person you meet. An 'I' is a concept. I explained it the other day. It is a concept that exists as a function. When it is functioning, it gives you information about yourself which we call objective because, as it were, it is non-dimensional. But again don't think too much about it because those are concepts that only become clear afterwards. When one has worked one changes. Then the mind and the feeling have a different kind of capacity and then it will become known more and more what actually is the meaning and in the beginning you only hear it as a word. All right? Practical application, if one wants to Work, has to do with your daily life. It does not have to do very much with a Sunday. It is when one gets up and is able and capable of actually doing physical work, and I said the other day, relying on that what is physically possible, that will establish within myself a momentum. And because of that I'm carried, regardless of my thoughts and feelings. And then because of that momentum existing, I become - I get into a more normal state in which my feeling and my mind can start to function, first related to that what is the activity of my body. And then in the momentum established by the continuation of that, there is a chance that something in me is interested in seeing if, that what is my mind, or my feeling can start to function on a higher level of rates of vibrations."

Sherryl: "And what is that something?"

MR. NYLAND: "The something is my wish to wake up. And the means of wishing to wake up is done by the method of the prescription of the creation of an entity which can function objectively. And that's all you have to do."

Johan Holm: "MR. NYLAND?"

MR. NYLAND "Satisfied? ,you should say, I'm never satisfied. Yah, who is it?"

Johan: My name is Johan Holm.

MR. NYLAND "Who? Is it?

Johan: " My name is Johan Holm.

MR. NYLAND "Yes now wait ~~enough~~,-a minute. It's enough, Sherry! ~~The-eap~~ you know. The capacity is filled. All right? Let it simmer. Yes, Johan."

Johan: " Yes , I'm interested in, ~~uh~~, attention, ~~uh~~. Normally when I try to pay attention, I seem to identify with what I'm paying attention to. However on occasion I've experienced something quite different which has been an awareness of both myself and the surrounding simultaneously. And at such times I've been able to see myself in a way that I normally never do. I wonder how could I possibly pursue that further?"

MR. NYLAND: "In the first place, the question of attention. Of course it's obvious that attention that I send from what I am with my mind or whichever where the attention is, I send it to an object. There is an identification with that object. It is quite different if I want to become aware of an object existing. But in the second place it's not an awareness of the surrounding; it is awareness only of myself. As soon as I start to become aware of the surrounding, I have much too much ~~of~~ a difficult time because the surrounding is always what identifies me with that surrounding. Because the surrounding affects me in a certain way to which I react and the reaction is identification. The question of how to Work is really a very simple one. That what I am as a personality is the object for my observation. I wish that observation to be such that it will give me information that is useful to me. I have a great deal of information about my personality which I have received because of my mind thinking about it, experiences I've had and also my feelings. And all the time I say they are subjective. By that I really mean that I cannot rely on it enough, because my thought processes are affected by the state in which I am. For instance I think differently before I have eaten a meal and after. I think differently when I've talked to someone else who also has ideas perhaps about me and then I will say ____ myself. And then I will say, well maybe he's right, maybe he isn't. I'm constantly coloring that what I think about or what happens to come to my mind or

what I feel about, by some kind of a relationship of associations with that what I already have experienced or seen. And what you might say is part of the knowledge of myself is many times compared to new impressions. And when they are different I try to put them in a ~~different~~ CERTAIN place, and many times I cannot really find the proper place for it. But when I can associate with it something ~~that~~ I already know, and particularly when it is something I can use a word for, I'm satisfied. I cannot in my mind disassociate myself from associations. And the whole process of attention is a very long one, because I can only use attention if that what I am is free and that what I want to observe is also free. And that state is not reached. ¶ When I continue to Work with myself, continue to acquire information about myself, what we call facts, the facts have to be objective; that really means that I cannot value them. I only want to be able to see a fact as an existence of myself. When I once and for all know that that is what I am, I can start working with it, but not before. Because if it is just an ordinary subjective fact, it is subject to a change. And I may think differently about certain things of myself tomorrow instead of now, because I'm very much influenced by a different state of experience in the light of which the ordinary facts which ought to be objective become subjective. ¶ And so there is a dilemma. I first have to find out why I want to have objective facts. And I constantly have to have in mind that when I once have such real objective facts as truth, then I want to use them for a further development in the direction which I then want to describe as a different kind of life based on the potentiality which is now within me, and helping to develop that, and not being satisfied by the ordinary conditions of my ordinary subjectivity. Get rid of this word attention. It's the wrong word. It confuses you. And, ALSO as you said yourself- Get, you mentioned ~~it yourself~~ the fact that you saw the surroundings. The surroundings has no meaning. It has a meaning in ordinary life because you react and afterwards when you could be more objective within yourself and know the truth, maybe then you can see the surrounding in a different light. For the time being in Work, only ~~see~~ CONSIDER yourself as a worthy object for exact observation and try to find out what is meant by that observation process. And I think we have talked about it enough or at least you ought to know. ~~that~~ THE CREATION your realtion of that what is an objective faculty functioning in the collection of facts about myself, by accepting exactly that what I am, that what I am. That is the process and I want to see what then happens in collecting such facts. And then when there is that kind of 'I' ~~that~~ which can function, there are many difficulties

where why it cannot function because there is a subjective surrounding, but all of that has to be overcome by Work. But a person must be quite clear what is meant by Work itself. And try to think about that first to see if you are really familiar enough with it. I know you've had some experience and talked with different people, but I'm afraid it didn't help you very much. ALL AND EVERYTHING is a good book to read when you know how to read it and there is enough in it and, let's say, take the chapter of Belcultassi, in which certain statements are made, even the book when it starts with an impartial criticism of the life of man, whatever that might be. Keep on reading it and see if you can extract. Don't take Ouspensky. He doesn't know that much, but take Gurdieff; after all he was wrote it. and see what you can extract from it. And if you have questions about that which have to do, what is Work and then what is the application, what are the tools and how shall I use them and what is the reason for me to want to Work. What do I wish to obtain, what is the aim that I really am after. Because I cannot just say I would like to become a harmonious man. I must know what to do and it is the exactly the description of that kind of prescription of that what is given as something that can be applied which constitutes the method of Work itself ~~of Work~~ on oneself. All right?"

Johan: ~~All right.~~

MR. NYLAND: "You see what I mean?"

Johan: "Yes I do."

MR. NYLAND: I said in the beginning, don't be predjudiced. It's much better to be so completely open as if you don't know. Then you will find a place for it. If you want to relate it to something that you have had, it's all right. But don't make it deviate from that what is given as a form of simple knowledge of a definition of Work itself and then the application of such Work within yourself of course is completely new. When one hasn't done it, it is new. If you do it, you might find at times certain semblance, a certain connection with that what every once in a while automatically has taken place in the life of an unconscious man. And there are moments of definite objectivity. And we call them moments we do not forget in which there was practically everything of subjectivity released and it didn't exist and yet for one moment of an existing realizing that that what an I existed without any wish to describe it and without any wish even to like it. Such things do happen automatically. Sometimes we say they are God given. But we would like to see if a man can make such moments by means of Work for himself in order to reach an understanding of his own life a little sooner than would be allowed by Mother Nature. All right? Well will we have

MAY 26 40

some more questions?No no. Sharon Sherryl did you put your hand up?

Sherryl: "Yes."

MR. NYLAND: "No, you're not entitled anymore. You would eat too much. You see, Sherryl, that's your trouble. Too much in the head."

Sherryl: "I don't digest it."

MR. NYLAND: "Yea that's it. It's in the head when it comes out. You can't digest it. Yea, who is it?"

"Frank. I have a question."

MR. NYLAND "Who's Frank?"

Judson Blake: "My name is Judson Blake

Judson: "I find this business about trying to be open, uh, very difficult. And I notice that any time I open myself to an experience, it's like my thinking about it sort of gobbles it up."

MR. NYLAND: "So, why do you let your mind think about it?

Judson: "Well, some people have said to me that I shouldn't really try to block my thoughts but..."

MR. NYLAND: "No, that part is all right but the question is do you know enough about Work to be able to Work? What does it mean for you?"

Judson: "Well the attempts mean mostly just trying to observe my body."

MR. NYLAND: "No, no, but how?Observe what? Look at it?"

Judson: "Visually."

MR. NYLAND: "No, no. You've heard the word impartiality, haven't you?

Judson: "Yes."

MR. NYLAND: "Do you know what that means?"

Judson: "I, I believe I do."

MR. NYLAND: "When you make an effort, do you use that?" When we use the term corredt observation, do you understand what is meant by correctly?"

Judson: "Well, I try to observe.. ."

MR. NYLAND: "But what tries to observe? You say I? What I?"

Judson: "Well I have nothing else that I can say."

MR. NYLAND: "Oh no, you have to make it. Of course it doesn't exist. You have to make it. You understand that?"

"Yes."

(laughter) We were just getting going...

MR. NYLAND "That means the cre.....Ohhhhh You know that's going against the...What will I say now?Will you--have you listened to the first seminar tape? That's a series of eight tapes on Seminar. Will you listen to the first one? It might answer your question. O, K. We'll set you one out. All right?

Judson: "All right."

MR. NYLAND "See that you listen to it and then maybe you'll understand and

then maybe you can ask some questions. It's the end, is it now?"

"Yes."

MR. NYLAND: Really, well, who knows what you will do. You're so quiet, you know. Well . I hope you got something out of it, and if not we'll have to repeat it. Good night, good night everybody.

END TAPE

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